

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." Jesus Christ.

NO. 35

PROVIDENCE, R. I. SATURDAY, MAY 24, 1823.

PRINTED AND PUBLISHED EVERY SATURDAY,

BY JOHN S. GREENE,

At No. 7, North Main-Street (third story.)

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TERMS.—The Christian Telescope and Universalist Miscellany is published every Saturday morning, and printed on good paper, with new type, in quarto form of eight pages to each number, with a complete index at the close of the year; making in all 424 pages to the volume.

The paper will be sent to subscribers at \$3 per year; or \$2 if paid within six months from the time of subscribing.

To subscribers who receive their papers by stages (not in the mail) an additional charge of 25 cts. will be made.

No subscriptions received for less than six months, and no paper discontinued till all arrearages are paid.

Subscribers who do not give notice of their wish to discontinue their papers, at least one month previous to the close of one volume, will be considered subscribers for the next, and their bills presented accordingly.

Those who are, or may become agents for this paper, will be allowed 12 1-2 cents for every subscriber obtained by them, and 6 1-4 per cent for all monies remitted by them to the Publisher.

Miscellaneous.

FROM THE INTELLIGENCER AND CHRONICLE.

TO LIBERAL CHRISTIANS. NO. 2.

"Hang your banner on the outer wall!"

Brethren,—The necessity of waking up, of uniting for the purpose of enjoying and extending a knowledge of the truth as it is in Jesus, of going "shoulder to shoulder" in the holy contest for "the faith once delivered to the saints," of throwing off the shackles by which the artful enemy has succeeded, in some degree, in binding the consciences of many liberal christians, and of asserting manfully our rights as free citizens of a free country, was urged in our last in great plainness of speech. We then promised to renew the subject on a future occasion. We shall continue our exhortations at the present time, employing the language of frankness and earnestness, hoping and believing that what we may say, so far as it may receive the sanction of the reader, will have, as we sincerely deem it should have, an effect to produce greater concert and a new energy among our friends. If you do not believe that the great Father of the universe has made any of his creatures for unutterable anguish, for ceaseless torments, for the sportive cruelties of demons to all eternity (and what rational, what benevolent heart can subscribe to such a barbarous notion?), if you believe that He who rules the universe in love, will finally, through

the instrumentality of His Son our blessed Saviour, "reconcile all things unto himself" and "wipe away the tears from off all faces"—if, we say, you do not believe the former, and if you do believe the latter, why not say so, openly, before the world with that fearlessness and independence which both the Gospel of our salvation and the genius of our free institutions authorize us to employ? Why this fear of incurring the haughty displeasure of a few enemies of the truth? Did ever a man, in the long run,—especially in this country—lose any thing by being an independent man? by a frank avowal and an honest and manful support of his real sentiments? "Hang" then, "your banner on the outer wall!" Let the world know that you are "in nothing terrified by your adversaries," nor "ashamed of the Gospel of Christ" as you understand its doctrines—"Stand fast in the liberty where-with Christ hath made you free" and be not again "entangled with the yoke of bondage."

The limitarians, in one respect, are deserving your imitation—not, indeed, in all the censurable and mean methods they take to advance the interest of their tottering cause,—but, in their zeal and engagedness in what they understand to be truth. They give neither "sleep to their eyes, nor slumber to their eyelids"—they are constantly awake, vigilant and active—their eye is upon you, and they are determined on their prey. Who blames them for being active? None! Nor ought they to be blamed for doing all they can to support what they believe to be the doctrines of Christ. On the contrary they are respected in proportion as they respect their own rights; and, false as we believe their doctrines are, they will prevail if the friends of truth do not, on their part, make the necessary effort to undeceive the public mind. Let us be as active as they are; let us be as united as they are. But do not content yourselves, as too many we fear do, by flattering themselves that "the truth is great and will prevail!" The truth will indeed prevail: but is it to be done by a miracle?—Is it to prevail by the indifference of its friends—if the indifferent can be called its friends? No! It must prevail by the use of means—it must prevail through the instrumentality of its friends, devoted to its cause and determined to defend it against the attacks of its enemies. With the same exertions in behalf of our cause, which the enemy makes to sustain his own, we shall undoubtedly prevail; for the great weight of truth is with us; but we cannot promise ourselves success from less exertions. Look into history. It was always true that "the truth is great and will prevail,"

this was said as long ago as when the Latin classic authors wrote—"magna est veritas et prevalebunt;" but centuries on centuries have passed away, and has it yet prevailed? No. Why? Because of the inactivity, the indifference of its friends. And generations after generations in long successions may arise after us, and still the world will be in the dark, unless those exertions to which the truth is entitled, are seasonably made.

Do you ask then what shall be done?—What course shall be taken to extend and to confirm the truth as it is in Jesus? We will endeavor to advise you on these things hereafter. At present we will only say,—When men are determined to do something, they can themselves generally devise means of accomplishing it.

PRACTICAL FRIENDSHIP.

The most pleasing, beautiful and practical illustration of friendship, within my recollection, may be seen in the history of David and Jonathan. If a case ever occurred that put friendship to the test and tried its value and strength, this was one. Jonathan was rightful heir to the crown and throne of Israel. He was surrounded by the courtiers and ministers of a proud ambitious monarch: who, by obsequiously flattering the Prince, were endeavouring to secure the favour of their future sovereign. Amiable and conciliating in his manners—kind hearted and benevolent in his feelings, discreet in council, and brave in the field, he was beloved by all who knew him. Although in the full vigor of manhood, he was yet but a young man. A long life, attended with the honor and the splendor of a royal court, was before him; and apparently within his reach.

David was a young ambitious warrior—his talents and bravery had raised him from the shepherd's cot to the royal table, and placed him at the head of Israel's armies. Although amiable, affectionate and pious, in private life, yet the clamor of war, and the battle stringed trumpet were the pride and delight of his heart.

Many a time, with the mien, and proud bearing of a champion, he led the armies "of the God of Israel" to victory, and brought them back in triumph. Oft had the fair daughters of Palestine, dressed with garlands, gone forth and met the conquering hero, upon their own mountains; and sang his praises in the sweet melody of Hebrew verse. He had won the heart and obtained the hand of Saul's fair daughter, and by his valor and prudence he had gained, not only the love and esteem, but the unbounded confidence of the army—and

they looked forward with praise and pleasure, to the day when they would be able to place him on the throne of Israel. Saul was in-bensible, neither to the merits of David nor to the estimation in which the army held him.—Jealous and ever watchful, he foresaw with the clearness of prophetic vision, the fate that awaited his son, if David lived. And therefore with the ungrateful, unrelenting spirit of a murderer, he sought his life. Jonathan himself was well aware that David was the idol of his army;—he foresaw as clearly as did his father, that he was destined to ascend the throne of Israel. What a field did all these circumstances present for jealousy, envy, and revenge, to play their several parts in; what an opportunity now offered Jonathan to desert his friend, to give him up to his father's revengeful, cruel spirit—and thus rid himself at once of a rival. This was a time to prove the value of friendship, this was a time to try whether it was a mere name, made of that air, into which a breath could banish it, or if it was made of sterner stuff. And in this critical and eventful moment, when there was but a step between his friend David and the agonies of death—how amiable does the son of Israel's first King appear.

His feelings overpowered, and the faculties of his mind palsied by the vehement manner in which his friend exclaimed; “as the Lord liveth, and as thy soul liveth, there is but a step between me and death.” He stood for a moment speechless, and almost breathless.—Desirous to save his friend—yet, not knowing how to effect it, he at length exclaims, “what-ever thy soul desireth, that I will do for thee.” His whole soul admitted of but one feeling, sorrow for his friend, his heart knew but one wish, that was to save his friend, to place him on the throne of his father, and to be himself next to him in the kingdom. His subsequent conduct proved the sincerity of every profession he had made to David, and the firm, unaltered purposes of his soul, never to desert him.

The man who can read their history—accompany them into the field, on the day that their arrangements are made to ascertain the final and unalterable determination of Saul; witness, the renewal of their vows of eternal friendship, the fearful apprehensions of the fate of David, which preyed upon them—then accompany Jonathan into the field, with measured step and a heavy heart, carrying the last fatal news to his friend, (the most unpleasant duty that friendship could be called on to perform) hear him exclaim—“are not the arrows beyond the haste, stay not!” And reflect for a moment how these words must have fallen, like the summons of death, upon the ears of David. Witness the convulsive struggling of strong yet suppressed, feelings, which their last, parting embrace, big with event that neither of them could foresee, called forth, and not feel his heart swell with pride—that they were men—and only men—and that he is himself a man, not feel his

breast expanding with love and charity to the whole human family, not feel a wish that he may himself some day enjoy the luxury of friendship like theirs, must possess that which will never be envied by him.

DEVOTION.

Cold is that heart, ungrateful that mind, and stupid that head, that feels no love, no gratitude to God, and knows not the joys of devotion. A stranger to religion must that person be, who communes not often with his God, and in secret devotion retires from the world, and lifts his thoughts, desires and gratitude to that all-powerful and benignant Being who gave him existence, and from whom proceed all his blessings. When the trifles, the vanities and the petty enjoyments of time and sense are out of sight—when neither the trappings of state, the splendors of courts, the love of fashion, the pride of life, the fascinations of the world, nor the deceptive allurements of vice can any longer be seen to possess a charm, or hold the mind in ‘durance vile,’ and the soul, in devotion, flies to her God—O, how transcendent the joy—how enrapturing the pleasure—how perfect the bliss! A view of his supreme perfections, stifles all inordinate desires and improper anxiety, and imparts that peace, that calm serenity—

“Which nothing earthly gives or can destroy,

The soul's calm sun-shine and the heart-felt joy.”

His wisdom inspires us with reverence, his power with wonder and gratitude, and his goodness with confidence and love. We look above, around, beneath us—all things bespeak a present Deity. The heavens declare the glory of God; and the firmament sheweth forth his handy works. Day unto day uttereth speech, and night unto night sheweth knowledge. We see in all his works and all his providences the Father and the Friend. We can go to him in every trying scene, and commit our cause and the keeping of our soul to him, ‘as unto a faithful Creator.’ He who created us, careth for us. He who heareth the ravens when they cry, and without whose notice a sparrow falls not to the ground, hath never said to the seed of Jacob “seek ye me in vain.” His ear is ever open to the confession of the penitent, and the praise of the grateful; and his eye seeth with delight and complacency the devotions of his children, when they draw near to him with the whole heart. There is not, to the real christian, a more delightful employment than sincere and ardent devotion, in which Jesus is made the pattern and example. He often calls to mind the habitual and ardent devotion of his Master, both in public and in private—his labors of love in the world—his instructions to his disciples how to pray, his zeal in the work he was sent to do, his transfiguration on the mount, his prayer in the garden of Gethsemane, his resignation to his Father's will, his prayer of mercy for his murderers on the cross, and his soul kindles with devotion and gratitude in view of the brightness of the example before him. And by exercising his

mind in secret devotion to God, his heart is prepared to discharge, with zeal and faithfulness all his public, social and private duties.

Utica Mag.

“THOU SHALT LOVE THY NEIGH- BOUR AS THYSELF.”

If the blessed command of our Saviour, “thou shalt love thy neighbor as thyself,” was obeyed on earth, how happy would be the condition of man! If he sought not only his own but his neighbor's good, how perfect would be his enjoyment while he travelled downward to the tomb! If all his selfish passions should be hushed, and, instead of hatred, love should take possession of his bosom, his enquiry then would not be, “how shall I get to myself riches,” but “what can I do for the good of my fellow men?”

Would he but observe this once command, the promise made to the children of Israel, would be fulfilled to him,—“Blessed shalt thou be when thou goest out, and blessed shalt thou be when thou comest in.” But, alas, man—selfish man, will not comply with the command, which, if obeyed, would make this earth a paradise; he loves his neighbor, when it does not interfere with his own concerns, but if it does, he forgets his obligations and enquires,—“who is my neighbor?” and remembers not, that he is bound to love him as himself.

How perfect is the law of God! Had not this part of it been violated, the pages of history would not have been blackened with the accounts of crime and bloodshed that have disgraced our world. Look at the millions who have been slain in battle, and the number who have been destroyed by the hand of the assassin, and tell the amount of misery that would have been avoided, had man only been willing to love his neighbor as himself. So every departure from the path of duty will bring misery in its train; if we would be perfectly happy, we must make the law of God our rule of action. But it may be asked, will the day ever come, when man will regard the rights of his neighbor as his own? will the time ever arrive, when it will be said of nations, “behold how they love one another.” Yes, that day will come; its dawn is fast approaching—when locks and bars will not be needed, to “keep our goods in peace” when navies that are now employed to defend the rights of man by force, should be engaged in carrying the gospel to lands that know not God—when armies that have carried destruction and misery in their train, shall be disbanded, and they, who compose them, return to their home to learn the art of war no more.

Happy day, and thrice happy year! Who shall live to see the dawn of such a time!—“Then no man need say to his neighbor, know the Lord, for all shall know him from the least to the greatest.” How perfect the state of society, when the law of God shall be the rule of action, and its divine requirements loved and obeyed—when man shall be willing to love his neighbor as himself!—

EXTRACTED FROM BELL'S "TRAVELS IN ITALY."

A NUN.

Ceremony of taking the veil in a Convent at Rome.

"The convent in which we were now to behold this ceremony belongs to an austere order, styled 'Laine-Sacra,' having severe regulations, enforcing silence and contemplation.

"One of their symbols resembles the ancient customs of the Vestal Virgins; like them, they are enjoined to watch continually over the sacred lamp, burning for ever. The costume of this community differs essentially from that usually worn, and is singularly beautiful and picturesque; but, while it pleases the eye, it covers an ascetic severity; their waist being grasped, under the garment, by an iron girdle, which is never loosened.

"It appeared that the fortunes of the fair being who was this day to take the veil, had been marked by events so full of sorrow, that her story which was told in whispers by those assembled, was not listened to without the deepest emotion. Circumstances of the most affecting nature had driven her to seek shelter in a sanctuary, where the afflicted may weep in silence, and where, if sorrow is not assuaged, its tears are hidden.

"All waited the moment of her entrance with anxious impatience, and on her appearance every eye was directed towards her with an expression of the deepest interest. Splendidly adorned, as is customary on these occasions, and attended by a female friend of high rank, she slowly advanced to the seat assigned her near the altar. Her fine form rose above the middle stature, a gentle bend marked her contour, but it seemed as the yielding of a fading flower; her deep blue eyes, which were occasionally in pious awe raised to heaven, and her long dark eye-lashes, gave life to a beautiful countenance, on which resignation seemed portrayed. The places allotted to us as being strangers, whom the Italians never fail to distinguish by the most courteous manners, were such as not only to enable us to view the whole ceremony, but to contemplate the features and expression of this interesting being.

"She was the only child of dotting parents; but while their afflicted spirit found vent in the tears which coursed over cheeks chilled by sorrow, they yet held their treasure about to be forever separated from them, with that resignation which piety inspires, while yielding to a sacrifice made to Heaven. The ceremony now began, the priest pronounced a discourse, and the other observances proceeded in the usual track.

"At length the solemn moment approached which was to bind her vows to Heaven. She arose and stood a few moments before the altar; when suddenly, yet with noiseless action, she sank extended on the marble floor, and instantly the long black pall was thrown over her. Every heart seemed to shudder, and a momentary pause ensued; when the deep silence was broken, by the low tones of the organ, accompanied by soft and beautiful female voices, singing the service of the dead (the requiem). The sound gently smelted in the air, and as the harmonious volume became more powerful, the deep church bell at intervals sounding with a loud clamor, excited a mixed feeling of agitation and grandeur.

"Tears were the silent expression of the emotion which thrilled through every heart. This solemn scene continued long, and still fell mournfully on the ear; and yet pathetic as in softened tones, and as it were receding in the distance, it gently sank into silence. The young novice was then raised, and advancing towards the priest, she bent down, kneeling at his feet, while he cut a lock of her hair, as a type of the ceremony that was to deprive her of this, to her so long valued ornament. Her attendant then deposited her of the rich jewels with which she was adorned; her splendid upper vestiture was thrown off, and replaced by a monastic garment; her long tresses bound up, her temples covered with fair linen; the white crown, emblem of innocence, fixed on her head, and the crucifix placed in her hands.

"Then kneeling low once more before the altar, she uttered her last vow to Heaven; at which moment

the organ and choristers burst forth in loud shouts of triumph, and in the same instant the cannon from St. Angelo gave notice that her solemn vows were registered.

"The ceremony finished, she arose and attended in procession, proceeded towards a wide iron gate, dividing the church from the monastery, which, opening wide, displayed a small chapel beautifully illuminated; a thousand lights shed a brilliant lustre, whose lengthened gleams seemed sinking into darkness, as they shot through the long perspective of the distant aisle. In the fore ground, in a blazing focus of light, stood an altar, from which, in a divided line, the nuns of the community were seen, each holding a large burning wax taper. They seemed to be disposed in order of seniority, and the two youngest were still adorned with the white crown, as being in the first week of their novitiate.

"Both seemed in early youth, and their cheeks, yet unruined by monastic vigils, bloomed with a brightened tint, while their eyes sparkled, and a smile seemed struggling with the solemnity of the moment, in expression of their innocent delight in beholding the approach of her who had that day offered up her vows, and become one of the community.

"The others stood in succession, with looks more subdued, pale, mild, collected, the head gently bending toward the earth in contemplation. The procession stopped at the threshold of the church, when the young nun was received and embraced by the Lady Abbess, who, leading her onwards, was followed in procession by the nuns, each bearing her lighted torch.

"It might be the brilliant light shed on the surrounding objects, or the momentary charm lent by enthusiasm, that dangerous spirit of the mind deceiving the eye and the heart, which gave to these fair beings a fascination more than real; but such were my feelings, so fixed my attention, that, when their forms faded from my view, when the gate was closed, and I turned again towards the busy throng and crowded street, I felt a heaviness of heart, even to pain, weigh upon me."

AN ENGLISHMAN'S DESCRIPTION OF
MRS. JOHN QUINCY ADAMS.

The London Morning Herald contains an article entitled, "Memoranda of a Trip through New-England, July, 1827," from which we extract the following:

"On board of the same boat with us, which was crowded with people, merchants and shopkeepers, who took advantage of the fourth of July (their great national anniversary) was no less a personage than Mrs. Adams, the Yankee Queen—or, in other words, the wife of the President of the U. S. Just imagine that you see her as I describe her to you—a thin, clever, agreeable woman, about 45, with light hair, exceedingly intelligent eyes, and a touch of the sarcastic about her mouth, sitting (side by side almost) at the same table with her own servant; a good English looking girl, who might have passed for a travelling companion. Imagine that you see the wife of the highest dignitary of these twenty-four republics, travelling unattended, unknown, with but one male and one female servant. Imagine her now packed away in a large cabin, with half a hundred good looking, intelligent people, who, though they did not know her till the passage was half made, and were enough to peep at her, continued to behave towards her (when they saw that their own shawls were as good, and their garb as fashionable as were those of the Lady-President) just as if they had all been in the habit of drinking tea and eating pound-cake and sweet-meats with her, at least once a month, for the last ten years of their lives. They were all a sort of next-door neighbours. And then, after that, that you see her at a dinner table in a steam-boat, helping herself and taking her chance with about 150 true republicans on every side, and then stowed away in a Yankee stage-coach, carrying ten or twelve, in side, and jolting through the dust at the rate of nine miles an hour, over a country, the whole of which was ringing and thundering with joy for the emanci-

pation of other days, and over which her own husband was the chief Ruler. Imagine all this, and you have a faithful picture of what I saw."

"Rejoice not against me, O mine enemy: when I fall, I shall rise again: when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me: he will bring me forth to the light; I shall behold his righteousness."—Micah vii. 8, 9.

The finger of uncertainty has marked the mutations of human life, and left, in indelible imprint, a ledger of disappointments, for future generations to read, in the universal language of experience. The hill of man's existence is bestrewn thick with difficulties.—Its brow is ascended with vigour, from an impulse derived from the expectation of the good which is to be found at the summit. Its acclivities are uniformly rough, but are surmounted at first with alacrity, which abates as the traveller progresses on his journey; and should he escape the numerous caverns which, unseen, entomb the greater number, a sight of the barren snow-clad top, puts a final period to conjecture, and the nerveless pilgrim, sickened at the sight, rolls in disgust and disappointment, down its opposite extremity, until he is engulfed in a pitfall, or broken by being precipitated from some of its numerous points and projections. Then

"Life's poor play is o'er."

The whole race of Adam, in their destiny, are as much connected, and have as certain a sympathy, as any one of them, individually, can have in the members of his own body.—"Christ is the Head of every man." Should the hand proclaim war against the foot, or the foot against the hand, it would not be more incongruous, than the wars and contentions which now exist in the world, between the members of the great human family. Man is ONE! It is ignorance of this sublime faith, which is the fruitful cause of so much disaster. Conflicting passions are the effect of unnatural combinations, when humanity is severed of its ties, and principles and motives grafted into the parent stock, which poison the juices, and produce fruit, which madden all who eat thereof, and cheats them of their reason. It is impossible for the body to be healthy and free from inquietudes, so long as the most insignificant member is diseased.—How wretched, then, is the present body of the earthly man, the great family of Adam!—How various are the causes which produce this misery, destroy the course of the secretions which would, otherwise, administer to the moral health and happiness of the system, by affording a supply to all its members, and nourish them with all the charities of social life, and all the virtues which foster human existence, and embalm, in friendship's tears, the relics of departed members? Should an individual sever the arteries which convey the blood, and consequent life, to the hand, he would be pronounced mad with insanity.—But should the same individual sever, with malicious pleasure, the courses of human happi-

ness, and deprive thousands of all that can smooth the boisterous sea of human existence, he would be caressed for his valor, and praised, for the only reason, that his eulogists were as crazy as himself.

Sin, like a contagious disease, has contaminated the whole man. "From the crown of his head, to the sole of his feet, there is no soundness in him." How striking is the similarity between the anatomical figure of the individual, and the whole family of Adam!—The connexion of the members, and their mutual dependence, is not more strikingly evident in the one case, than in the other. Is a member wounded? sickness ensues throughout the whole system! The hand suffers with the foot, and the foot with the hand. Thus communities, members of one great body, sicken;—thus they die!

God, alone, the Almighty Physician, can provide a remedy for all the diseases of the human family, and restore them to health and happiness. No man can trust him in vain;—or fail of success in his dependence upon the God of Jacob. He will raise us from the pollutions of the fall.—The light of his countenance will pierce the darkness of human imperfection; irradiate the mind; execute judgment for the oppressed; "lead him by the side of still waters;" and "show him His Righteousness." *Gos. Her.*

OUR OPPOSERS

Often complain that they are unfairly treated by the arguments and representations of the Universalists; and sometimes, (we believe without just cause,) that they are slandered;—and then bravely whine about persecution for their labors! If they really were as pious as their paper and pulpit trumpets proclaim, there would be no necessity for the extraordinary efforts which they employ to obtain the approbation and favor of men.

We seldom notice the torrents of abuse which they heap upon us from the pulpit and the press: For were we to collate them with care, they would doubtless fill several large volumes, annually.

The inhabitants of this region are so accustomed to the attacks of our opposers, with the weapons of misrepresentation, abuse and scurrility, that it would be needless to enumerate instances. The dupes of such unprincipled imposters, seem to fatten upon the poison of their invective, and literally fulfil the word of inspiration, which describes the blind infatuation of the house of Israel in olden time—"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Although we seldom notice their disgraceful effusions, yet it may be well, occasionally to preserve a specimen of their ranting, that in future years our brethren may know with what kind of a spirit Universalists of the present day have had to contend.

The following extracts are therefore submitted to the perusal of the readers of our columns, from A Sermon, delivered at the Presbyterian Church in *Chart-street*, City of Philadelphia; Dec. 2nd 1827, by Rev. John Chambers, and taken down at the time, by a competent *Stenographer*, and published at Philadelphia, 1828.

The text was the same that was formerly chosen by HAYNES, the black preacher, of VERMONT. "Ye shall not surely die."

As we have not been furnished with one of the sermons entire, we must give the extracts from the CHRISTIAN INTELLIGENCER, interspersed with the appropriate remarks of the acute Editor of that useful paper, Br DREW.

The only use which the preacher makes of his text, "Ye shall not surely die," is, to consider Universalists as saying, with the devil, that there is no divine law, or that if there is, God has appended no penalties whatever to it, and that men are therefore in no sort of danger of ever being punished, in the least degree, by Him. That this is a fair statement of universalism, the preacher says in his introduction he "takes for granted." This is the foundation on which he rears the superstructure of his argument—if argument, assertion may be called; and from this he proceeds to show, that universalism is false, by proving that "God has given a law which is to be the guide and direction of man's conduct; and that it must be attended by a penalty, for a law without a penalty would be an absurdity—there are no laws without penalties." Such being the facts, universalism is prostrate, because "this system maintains that God has never threatened to inflict any punishment on man for sin!" Truly this divine is valiant in fighting shadows;—he is heroic and mighty in pulling down men of straw.

He contends on his second page that no men, "unless they are deranged," ever believed in universal salvation, and yet in the very next line commencing a new paragraph, he says "I know—that the most intelligent men have been believers in this system; but the devil was an archangel!" But contradictions with him are "as thick as blackberries." Having established his position (a position which, it is true, no soul ever thought of questioning) that there is a penalty of some sort to the divine law he proceeds:

"We proceed, in the first place, to see what is the practical result, or effect of this doctrine (Universalism,) which says God will not punish."

"The first practical effect of this system—(I will not call it religion, for it would be slandering God and the Bible,) this infidelity, which is one of the first-born children of the devil, bearing all the marks and impress of infidelity, the positive and practical tendency of this doctrine, is the destruction of all morality and religion."

"Now for your proof."

The reader will be pleased to see his proof

—it is such as can hardly fail of convincing him that the preacher is correct. We will give it in full in his own words:

"But you ask whether this is the result of a system of this kind. I say it is!"

The question is settled. Mr. Chambers' "proof" is sufficient. He says it is so, and it must be so.

"Now if a system [viz, universalism, which denies that there is any punishment for sin,] has such a tendency as I tell you this has, it cannot but produce an effect similar to that which would be produced if it were proclaimed to the United States that men might do as they please, and that they should never be punished. Now what would be the consequence of such a proclamation? You are all politicians enough to know what the result would be; for you know that while the gallows is erected, while the doors of our penitentiaries are thrown open, there is nevertheless enough to do to keep villany under, and to meet the circumstances of the age; and will it not be so in this respect? When a poor, pious missionary enters their doors, he is treated with contempt, and threatened to be kicked out of their houses. Instead of their children being brought up at (orthodox) sabbath schools, they are taught to care nothing about the Bible or the Sabbath."

Perhaps Mr. Chambers has himself, in the character of "a poor, pious missionary" been "kicked out of people's houses," and speaks from experience in this thing. If however he is as insolent and abusive in his private visitations as he is in his public preaching, we presume few will think he has been treated with anything more than summary justice in being "kicked from the presence of those he slanders."

"I repeat it, the practical effect of this system is, a destruction of all morals and all religion."

There was no need of farther "proof" on this point. The first time Mr. Chambers said "I say it is," was enough to set the question at rest. It ought not to be forgotten by the reader that the "system" which the preacher opposes successfully is that there is no punishment whatever for sin. This he says is Universalism, and this he says is productive of all crime.

After warning his hearers that "there is much probability that such a man [a Universalist] will enter your house and murder your wife and children," he adds,

"I know it, for I have been insultingly treated by their pamphlets upon the subject, which by the by I took the liberty of burning."

Truly his "holy wrath" burns devouringly. There is no so successful method of retaining the argument of a pamphlet as that of "burning" it. Give Mr. Chambers power, and no doubt he would burn authors with their works, as Calvin did Serretus with his book in favor of Unitarianism.

We now come to his second particular.

"As a necessary consequence, it leads to

an entire subversion of all civil government. I have taken pains to bring with me two or three quotations in relation to the practical effects of this doctrine," [universalism.]

The first authority he produces to prove that the doctrine of endless misery is true, and that a belief in it is necessary for the support of civil government, is a quotation from Montesquieu, a French Infidel, in his Spirit of Law. His next is a "quotation from one of the chief infidels of Europe, Lord Bolingbroke," and his last, "the testimony of that arch infidel—the child of Scotland—the celebrated Hume."

By quotations from these authorities he proves his favorite doctrine of endless misery and supports the idea that "it has a great tendency to improve the morals of mankind."

"I have now given you," says he, "three quotations from three of the wisest of men—the one a French philosopher, and the other two English philosophers."

All three confirmed infidels.

It is somewhat new to us that the calvinists make the writings of European infidels their text book to support their creed. We have no doubt however but that Mr. Chambers can obtain more support from them than he can from the Bible—a fact of which he appears to have been sensible. We are not sorry that he has brought infidel authority against us and in favor of his doctrine. He is welcome to the relationship between them and himself, and to all the proof—strong and clear as we confess it is—they furnish him in defence of his creed.

"In the third place, we say that all vice is the immediate offspring of this system of doctrine.

"There is not a vice, from the hap'th-worth, stolen from the counter of a store, to the robberies committed upon the highways and highseas, that is not the offspring of the doctrine of universal salvation. There is not a man that commits a theft, that tells a lie [Mr. Chambers?] or profanes the name of God—there is not a single vice of this kind, which is not the offspring of the doctrine and system of Universalism."

Mr. C. is not a Universalist, and therefore he tells the truth. Indeed what he "says" is proved by his saying it. Let us hear him proceed:

"There is not a single sin nor vice which is not the immediate offspring of this system. Drunkenness, murders, wars, and rumors of wars, (!) all flow as the natural effects of this system;—and it is precisely the system of the devil."

Bravo!

"The first sin that was committed was in consequence of the adversary inducing our first parents to believe, that they might become as gods knowing good and evil; and they complied, under the impression that there would be no evil consequences. They accordingly took of the forbidden fruit, and ate it. And so it is that a man enters your counting-house as a merchant, and makes a

contract with you;—he does it under the influence of this same system.—He is an universalist.

"Now these are facts, irresistible facts; [“there is not a man that tells a lie who is not an universalist.”] and they are conclusions that every individual of good feeling (?) and sense must arrive at,” &c.

"We say then, that all vice is the immediate offspring of this system of doctrines. The doctrine of universal salvation leads to all the vice and abominations under heaven;—there is no getting rid of this conclusion.

"I charge you in the name of Almighty God, not to believe it."

In eight lines afterwards he says:

"I ask you to believe it if you can."

"I know that this system will answer to live by [how will it do to live by?] but it will not do to die by. It is but a short time since, that I was called to attend the sick and dying hours of a man who had tried to believe it. I mean—who said, "Oh! if I could only live to warn my friends of this dreadful doctrine!" And this would be the testimony of every man brought to the knowledge of the truth. I heard him say that he had often tried to believe that doctrine, but could not; and there are others who have heard him say it. But I have entirely exhausted my strength, and will conclude by one or two inferences."

This generally turns out to be the case with all their "death-bed recantations."—The subject of them appear not to be believers in universal salvation though they had "tried" to believe it, and consequently are without hope and half distracted.

But we must entertain the reader with his "inferences."

"In the first place, we say, that a man who believes in a system of this description, should never be entrusted with the instruction of youth. Why, brethren, I appeal to you as men of sense and reason, what kind of teachers would they be—what morals would your children learn? Would they learn to respect God or their country? No, it is impossible. Individuals maintaining such sentiments are altogether disqualified for moral discipline; they have no morality and no religion. * * * if we have religion, we shall not commit the instruction of our children to such individuals; we shall rather send them to the savage tribes of the forest. * * *

* * * But to entrust them to men who regard neither the law of God nor man, is to commit them to a species of spiritual cannibals.

"A man holding such sentiments should never be entrusted with any civil office. * * * To trust your cause to such a man is to give it to the four winds. And they are not allowed the liberty of an oath in some of our states. I would just as quick allow a convict from your penitentiaries to take an oath. I have no confidence in such at all, no more than in the quick sand—when men have no regard for the laws of God, nor for the laws of their country: and many there are who

have none at all; they cannot have, while going on under the influence of such doctrines:

"Every man ought to lift up his voice and his hand against such men being entrusted with the instruction of youth, or with any office in the government. They may be permitted to live along; [wonderful favour!] nor have we a right to do any thing to disturb them. I would not lift my finger, nor would I sanction the man that would lift his finger against such men, whatever might be their views upon religion, philosophy or morals. We must let them go on, but then let us show them that we have no confidence in their integrity. This is not intolerance (!) it is not a want of charity. (!) I do not believe there is a man in the United States who would permit a Universalist to take an oath against him; and if not, of what use would his oath be when sworn into office? At present this is as far as I am able to go, and I leave it with yourselves, to be a subject of awful solemnity; for hinged on this is all that is interesting and valuable."

We suspect this man has taken lessons from Dr. Hly, and is probably one of recruiting sergeants to enlist volunteers into the ranks of his "christian party in politics," for the purpose of rejecting from all civil office, every man "who is not orthodox in his faith."

We are glad this famous Sermon has been given to the public. It ought to be extensively circulated. It shows the real fruits that are produced in the hot-beds of Calvinistic orthodoxy. Let every man—we care not who he is—read over the extracts above quoted (and they are a fair sample of the whole Sermon,) and as he reads let him contrast the spirit therein manifested with the meek, humble, forgiving and benevolent spirit of christianity, and he will discover the difference which exists between the religion of Calvinism and the religion of the Bible.

Early Instruction. Parents should be very careful to fix early the affections of their children upon proper objects, and to inspire them with a seasonable abhorrence of every thing that is wrong. The affections of the young, like certain culinary plants which entwine themselves around the first thing which presents itself, must and will place themselves upon some object, and the directions they then take are likely to prove lasting.

First of all let a child be taught to love and adore its Father in heaven; let it never be suffered to view him in any other character than that of a being, unerring in his wisdom and infinite in his goodness. Impress upon its heart the love of virtue, a hatred of vice, and a kind and tender regard for all with whom it associates. Preserve it from the company of vicious mates, and let your examples be such as it may safely follow.—this disgrace and wretchedness which many a person has carried with him to his grave, may have been chiefly attributable to the want of proper parental cultivation in the spring-time of his life: *Christian Intelligencer.*

Telescope and Miscellany.

" Earnestly contend for the faith."

PROVIDENCE, SATURDAY, MAY 24, 1828.

FOR THE TELESCOPE AND MISCELLANY.
SHORT SERMONS, NO. 7.

" But we desire to hear of thee what thou think-
est, for as concerning this sect, we know that every
where it is spoken against." Acts, xviii. 22.

In considering this subject, it may be well
to inquire, what this sect believed, or what
the apostle taught; and as we are informed
by the connexion, that when they had ap-
pointed him a day, that is, a time, when they
would hear him; he expounded and testified
of the kingdom of God; which he says, in
another place, is righteousness, peace, and joy
in the Holy Ghost.

He also taught those things which concern-
ed the Lord Jesus Christ; which we pre-
sume to be, in principle, what Christ taught
all his disciples;—that he came to seek and
to save that which was lost,—that he came to
be the Saviour of the world; as the record
which God has given of him plainly declares,
that he was not only sent to save the lost
sheep of the house of Israel, but to enlighten
the gentiles also; as says the apostle in the
28th verse of the context, "Be it known
therefore unto you, that the salvation of God
is sent unto the gentiles;" and what more?—
they will hear it, therefore they will enter in-
terest, by believing.

Now admitting this sect to be the followers
of Christ, which all must admit, and conceiv-
ing that we embrace the same principles,
which distinguished and brought persecution
upon them;—presuming, also, that there is
a strong analogy in the want of truth, between
what was said against them, and what is dai-
ly said against us; though this is in a small
degree to be compared to the deadly venom,
which the selfish perverseness of the Jews,
ever kept ready to deal out against the follow-
ers of Christ: it seems therefore desirable, to
to hear of every one (however small their a-
bility, or limited their capacity) what can rea-
sonably be said in defence of a sect or doc-
trine which is every where spoken against,
because it suits not the narrow mindedness of
men. In the first place, ignorance of its
principles, is one great reason why it is con-
demned; combined with that monster, the
prejudice of early education, which has taught
men to look upon their own acquisitions with
too exalted an opinion, and upon the humble
and modest exertions of their neighbours, as
mean and contemptible.

Although denounced by those who are
righteous in their own eyes, and wise in their
own conceits; we feel constrained by the
love of God, to persuade and convince those
who so ignorantly and foolishly oppose them-
selves, by inculcating this blind doctrine,
which they fondly suppose, shelters them
from the storm of divine vengeance; that this
law, which came by Moses, not only included
them, in its condemnation; but that the mer-

cy of God; is equally extended to all who sin-
ned in Adam; that the grace of God, mani-
fested in Jesus Christ, is equally the free gift
to all men to justification of life, and will be
testified in due time. And as mankind, like
lost sheep, had all gone astray, it seemed rea-
sonable that the great Shepherd should collect
those first, which were most valuable, by their
ready compliance with his commands, upon
his assurance that they should find green pas-
tures in the field of his promises, and food in
his Father's house, where there was bread en-
ough, and to spare.

Now as we do not see all collected in his
field, but we have his authority to say, that
he has other sheep which are not of this fold,
he must bring them in also; having come
down from heaven to do his Father's will,
which was, that of all he had given him, he
should lose nothing; and he had given him
power over all flesh, that he should give eter-
nal life to as many as he had given him. It
being impossible, therefore, that any man
should save himself by his own righteousness,
it pleased the Father, that in him (Christ)
should all fulness dwell, and (having made
peace through the blood of his cross) by
him to reconcile all things unto himself.

These sacred and glorious truths, we be-
lieve; and we can assign no other, general
reason, why our sentiments are disregarded,
and disrespected, than because we condemn
the wisdom and righteousness of men, and con-
tend that eternal life is the free gift of God;
—that he is the unvarying Friend of man;
—that He maketh his sun to shine upon the evil,
and upon the good, and sendeth his rain upon
the just, and upon the unjust;—in short, that
He is, was, and ever will be the same kind,
affectionate, and benevolent Parent of all
mankind; and that his loving kindness will
be the guide and protection of his dependant
and erring children, so long as time, or eter-
nity shall endure. These are our sentiments,
and they constitute our comfort in life, our
hope in death, and our bliss in the prospect of
a life, beyond the present,—they are deriv-
ed from the word of God, transmitted to us,
through the medium of his prophets and ap-
ostles of old;—they were believed and testi-
fied by St Paul and the other apostles, and, as
at the present day, with us, drew upon them,
and their sect, the wrath, and malice, and en-
vy of the blinded multitude. This doctrine,
was attested by the sufferings of multitudes
of good and holy men, in their day, and was
sealed by the agony and blood of the
Son of God: and a belief in this doctrine,
has ever been the mark, to which the dead-
est passions of man have been directed—
their envy and malice—which are, and ever
have been, the goad to every detestable and
subordinate passion.

Who that is a believer in this doctrine, can
reflect upon the sufferings, the contumely,
and reproach which its advocates and sup-
porters have been called to endure;—dragged to
the noxious dungeons of abandoned, cruel,

and tyrannical Kings and Princes, calumniat-
ed and traduced,—and all for believing in the
purity, the benignity, and the untiring good-
ness of the God of heaven and earth, whose
goodness is above all praise, as his stability is
above all imitation,—and witness the patience,
the fortitude and resignation with which they
toiled, and with which they suffered, and not
feel to thank God, that they are blessed with
a faith which can so strengthen the heart un-
der the severest trials, calm the mind under
the most trying afflictions, and enable them
to welcome death, the last earthly messenger
of God's righteous pleasure!

Let these reflections strengthen our faith,
improve our practice, and lead our hearts to
reverence and love God more fervently and
more sincerely. May we be enabled to pity
the miseries and alleviate the distresses of
mankind, and in all our afflictions, to remem-
ber that they are the chastisements of a Fa-
ther's love, and are calculated to draw our
hearts nearer to him in the bonds of love and
reverence. If we are traduced on account
of our doctrine, let us remember, that a Sa-
viour died in its attestation. And through
the love of God, and the mediation of his be-
loved Son, may we have peace in believing
that we shall, in God's good time, become
the blissful inhabitants of another and a better
world, where we shall live to chaunt the
praises of God's redeeming love forever.

GULIELMUS.

FOR THE TELESCOPE AND MISCELLANY.

" The Lord is good to all, and his tender mercies
are over all his works. Psalm, cly. 9.

We shall at once perceive that these words
need no explanation. They unequivocally de-
clare the *universal goodness of the Creator to
all the human race*, and his unbounded mercy
over all his works.

In the improvement, which I shall endeav-
our to make of these words, perhaps I may
not be in strict accordance with the views of
some—I am sensible I shall not, with those,
who differ with us in respect to the *final des-
tiny of mankind*. Notwithstanding, I shall
ever aim to be in accordance with the teachings
of the *sacred volume*.

The Psalmist, when he uttered these words,
firmly believed in the unlimited and universal
goodness and mercy of the Creator to every
son and daughter of Adam.

You will observe, that there is nothing am-
biguous in the words under consideration, nor
are they susceptible of qualification. No, suf-
fer me to repeat, that they convey to the mind
in the most dear and distinct terms, the bless-
ed heart cheering and animating truth that
the Lord is good to all, and that his tender
mercies are over all his works.

For me to say that these words contain the
doctrine of universal salvation would be put-
ting myself under great responsibility.—I will
however offer one remark in relation to this
subject.

The text declares that the Lord is good to
all &c.

Now we learn in the 1st chap. James 17 v. That with God there is no variableness, neither shadow of turning.

Further comment from me is unnecessary.—I am satisfied that the blessed truth is established, that the Lord is good to all, that he ever will be good to all, in this and the world to come.

I therefore proceed to illustrate some of the blessings which are to be derived from a sense of divine presence and goodness to the children of men, which the subject clearly reveals.

In this Psalm the blessed author breaks forth in strains of elevated ascriptions of praises to the great Author of all good, for the unlimited display of his Providence and mercy.

And it will lead every believer in this heavenly doctrine to bless and praise the name of God, as it did the Psalmist.

It will open to the mind a train of reflections, that will carry the thoughts from earth to heaven—Bless'd indeed is that individual who believes and realises that his heavenly Father is always present with him—He looks around and beholds the Heavens and the earth with serenity, with calm delight.

But how different do they affect the individual who has imbibed ideas of chance in their government, on this subject we shall presently have occasion to advert—Let us follow the believer in this happy doctrine. When he considers the heavens, the work of the Lord, the moon and the stars which he hath ordained, he feels the presence of God, his own unworthiness and will be led to exclaim "what is man that thou art mindful of him, and the son of men that thou visitest him," He clearly discovers in them a glorious monument of infinite intelligence and goodness.

The works of the Creator, sets forth to every discerning eye, and deeply impresses upon the heart his infinite power, glory, wisdom and omnipresence, and that individual who thus sees and feels, will ever acknowledge himself surrounded and protected by the great Parent of the universe

Such delightful views of the goodness, power, wisdom and presence of God will impress on the face of nature, and give to a virtuous mind, most delightful subjects for contemplation which they otherwise would not impart.

Let our condition in life be ever so humble or elevated; the consciousness of the presence of our heavenly Father, will be a comfort, a consolation, a happiness to us, which nothing else could give.

If we are blessed with ease and plenty; it will enhance their comfort and enjoyment.—If destined to suffer misfortune, the remembrance that they are permitted by the events of providence, will in a great degree take off the edge of suffering, and tend to reconcile us to our lot.

Yes, in the midst of suffering, it will give us hope of relief, Yea, I might say it would enable us to rejoice, when we bring home to our hearts the declaration of the Prophet Jer-

emiah, That the Lord doth not afflict willingly, nor grieve the children of men. Sam. iii. 33.

Again. In the most dark and gloomy appearances of Providence, at which the human mind is confounded, and as though nothing but desolation and despair is seen around—The sincere believer in the care of God over creation, *That his kingdom ruleth over all*, calmly confides in him, believing that his providence, will by unsearchable ways, *bring good out of evil, and order out of confusion.*

A serious observance of the mighty works of the Creator, and the operations of his providence over the creation, will give the mind some idea of his power, wisdom and goodness, which will produce in the heart, gratitude to the great author and ruler.

But the individual who does not believe in an Almighty ruling power, and a divine providence, cannot derive from an observance of the works of creation, that pious instruction, that a believer in these blessed principles does. The one looks upon all things as coming by chance, a most gloomy idea indeed, an idea that can leave him nothing to hope, but every thing to fear. They show in nature, neither Creator, nor—parent.

But how vast the difference in view and in feeling. The other believes they are all subject to the government of God, their great Creator, and are arranged by his power and wisdom.—The one for want of confidence in the Creator, and a serious and an attentive observance of the operations of his providence, withdraws his heart from him who is the author of all good.—The other not only has confidence in the supreme Creator of Heaven and Earth, and all things therein, but by an observance of his care over all which he hath created, he is made sensible of the blessed truth, That the Lord is good to all, and that his tender mercies are over all his works.—That the Lord compasseth his path, and his lying down, and is acquainted with all his ways, (Ps. cxxxix. 3.) and is led to adore and praise the Lord for his universal goodness and mercy

Storms may arise, misfortune may come, sore afflictions may be our lot, clouds may involve and darken our path-way for a season—But a pious trust in God, in whom we live and move and have our being, will dispel them all. They will give way to a more bright, splendid and glorious day. This is a blessed subject, and demands our serious reflections.

How ready we always are to show a feeling of gratitude to our fellow creatures for the most trivial favor.

But, how much more grateful ought we to be to our heavenly Father, who is ever good to all, who giveth good and perfect gifts, whose tender mercies are over all his works. Who upholdeth all that fall and raiseth up all those that be bowed down. Who openeth his hand, and satisfieth the desires of every living thing. Let then a sense of the favor of God, ever call forth this feeling of the heart.

Let our affections be placed on him whose goodness is as boundless as eternity. Yea my friends we are surrounded with the abundant fruits of the divine goodness, and every moment comes to us laden with some proof of the beneficence and care of our Heavenly Father—Our existence—Our preservation—Our privileges as christians—Our liberties and interest as citizens—Our domestic comforts—Our social enjoyments—all these are the gifts of divine Providence, and all who feel grateful for them, will multiply them a thousand fold.

I am sensible my friends, that I have occupied much of your time and that I have made but a feeble improvement on this delightful subject. But I trust enough has been said to induce us to cultivate a sense of the divine presence and goodness, which will invigorate all the principles of good in our hearts, comfort, cheer and animate us in our journey of life—Will give us patience and fortitude in suffering, and sustain us in the midst of the most afflicting scenes.

Finally my friends, let us ever remember that piety is an act of praise to God, and that the contemplation of divine Providence affords perpetual food for this holy and heavenly disposition. A. L.

Poetry.

TO CATHERINE K-TWO YEARS OLD.

Bright be the skies that cover thee,
Child of the sunny brow—
Bright as the dream flung over thee
By all that meets thee now.
Thy heart is beating joyously,
Thy voice is like a bird's—
And sweetly breaks the melody
Of thy imperfect words,
I know no fount that gushes out
As gladly as thy tiny shout:
I would that thou might'st ever be
As beautiful as now,—
That time might ever leave as free
Thy yet unwritten brow;
I would life were "all poetry"

To gentle measure set,
That nought but chasten'd melody,
Might stain thy eye of jet—
Nor one discordant note be spoken
Till God the cunning harp hath broken.
I would—but deeper things than these
With woman's lot are wove,
Wrought of intenser sympathies,
And mov'd by purest love—
By the strong spirit's discipline,
By the fierce wrong forgiven,
By all that wrings the heart of sin
Is woman won to Heaven.
"Her lot is on thee" lovely child—
God keep thy spirit undefiled!
I fear thy gentle loveliness,
Thy witching tone and air,
Thine eye's beseeching earnestness
May be to thee a snare.
The silver stars may purely shine,
The waters taintless flow—
But they who kneel at woman's shrine,
Breathe on it as they bow—
Ye may fling back the gift again,
But the crushed flower will leave a stain.
What shall preserve thee, beauteous child?
Keep thee as thou art now?
Bring thee, a spirit undefiled,
At God's pure throne to bow?

The world is but a broken rood,
And life grows early dim—
Who shall be near thee in thy need,
To lead thee up—to him?
He, who himself was "undefiled?"
With him we trust thee, beauteous child?

NOTICE.

Mr. PICKERING, of Providence, is expected to preach at the village, near Smithfield Bank Saturday [this] evening, and Sunday forenoon, [to-morrow] and at Woonsocket-Falls, in the afternoon and evening.

Married,

In this town, on Sunday evening last, by Rev. Mr. Alden, Captain Samuel Young, to Miss Mary Sabin, daughter of the late Thomas Sabin, Esq.

On Monday morning, by Rev. Mr. Wilson, Mr. William Jones Dunn, to Miss Lucrotia Huntington McClellan, daughter of Major Samuel McClellan, all of this town.

On Wednesday morning, by Rev. Dr. Gano, Mr. William Moore, of this town, to Miss Mary Cook, of Cumberland.

In Pawtucket, Mr. Alphens B. Pierce, to Miss Mary W. Richmond—Mr. Thomas Reid, to Miss Mary B. Cook.—Mr. Wm. A. Hopkins, to Miss Sarah Baker.

In Taunton, Mr. George A. Potter, of this town, to Miss Maria F. Stall, of the former place.

Died,

On Saturday last, Samuel Coates, infant son of Mr. William Weeden, aged ten months.

On Monday morning, Kendall Tallman, son of the late Mr. Moses Tallman, in his 15th year.

In Smithfield, William Ezekiel, infant son of Dr. William W. Comstock, aged three months.

PROPOSALS

FOR ENLARGING THE CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

The Publisher of the Christian Telescope, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for two papers, instead of one;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will not take place, unless by the general consent of his present patrons; who, as well as others, disposed to become subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same.

CONDITIONS.

The Christian Telescope will be printed on a *super royal sheet* of good paper, in folio form,

with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

PROPOSALS

For Publishing a New Universalist Periodical Work.

The Subscribers, believing that reasons now exist, in the circumstances of the community, for commencing in this region, another work devoted to the interests of the doctrine of Universal Grace and Love, and hoping they may be useful by conducting a work of this nature, hereby issue Proposals for its publication.

The principal objects, which, as Editors, they will endeavor to keep in view, are as follows:

I. To note any changes in the community relating to the denomination to which they belong, and announce intelligence affecting its concerns; such as, meetings of Conventions and Associations; Ordinations and Installations; Conversions; Formation of Societies and Churches; Admissions into the Ministry; Obituaries, &c. &c.

II. To expose the measures adopted by crafty, arrogant, and ambitious leaders of sects among us, by which they accumulate immense funds, subvert the interests of Sectarian establishments, and build up the exclusive and threatening cause they have espoused, on the ruins of our civil liberties, on evasion of the spirit of our Laws, on prostrated reason, and on misinterpretations of the Holy Scriptures.

III. To proclaim the glorious tidings of the grace of God, by explaining and illustrating the Scriptures; and by using all other laudable means to promote that most important object.

IV. Desirous to accommodate those who wish to take but one paper, the Editors will devote a portion of their columns to the current news.

This work, then, being a medium through which to send abroad intelligence, to sound an alarm and thereby arouse the community to a sense of impending danger, and to communicate a knowledge of the gospel of God's grace, they propose to denominate it—

THE TRUMPET.

And if *The Trumpet* sound "with an inviting voice," if it give not an "uncertain sound," but alarm where alarm is necessary; if it be, indeed, "the trumpet of the gospel," the Editors will hope for a share of patronage from an intelligent, inquiring and discerning community.

TERMS.

1. *THE TRUMPET* will be printed on good paper, in a sheet of *Royal size*, and publish-

ed every Saturday, at Boston, or Cambridge. The price will be Two DOLLARS, if paid in advance; to which *fifty cents* will be added, if not paid within six months from the commencement of subscription.

11. Agents who become responsible for six subscribers, shall, each year, receive a volume therefor, so long as they retain their responsibility; and the same proportion for a less or greater number.

111. No subscription received for less than one year, except the money be paid on subscribing.

It is expected that the publication of the work will be commenced on the first Saturday in July next, previously to which, it is requested subscription papers be returned either to—

RUSSELL STREETER, Watertown, or
THOMAS WHITTEMORE, Cambridgeport.

THIRD EDITION,

BALLOU'S TREATISE OR ATONEMENT.

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